

OF THE
MAY 1910

2
1003
020
1000



2867i
LE
C 2867i

INAUGURAL ADDRESS AT
EDINBURGH,

2D APRIL 1866,

By THOMAS CARLYLE,

ON BEING INSTALLED AS RECTOR OF THE
UNIVERSITY THERE.

397778
6.11.41

PRINTED
FOR SALE AT THE CARLYLE HOUSE.

PRICE THREE PENCE.

Z

1003

622

186.

INAUGURAL ADDRESS AT EDINBURGH,

2D APRIL 1866,

ON BEING INSTALLED AS RECTOR OF THE UNIVERSITY THERE.

GENTLEMEN,—I have accepted the office you have elected me to, and it is now my duty to return thanks for the great honour done me. Your enthusiasm towards me, I must admit, is in itself very beautiful, however undeserved it may be in regard to the object of it. It is a feeling honourable to all men, and one well known to myself when I was of an age like yours, nor is it yet quite gone. I can only hope that, with you too, it may endure to the end,—this noble desire to honour those whom you think worthy of honour; and that you will come to be more and more select and discriminate in the choice of the object of it:—for I can well understand that you will modify your opinions of me and of many things else, as you go on [*Laughter and cheers*]. It is now fifty-six years, gone last November, since I first entered your City, a boy of not quite fourteen; to 'attend the classes here, and gain knowledge of all kinds, I could little guess what, my poor mind full of wonder and awe-struck expectation; and now, after a long course, this is what we have come to [*Cheers*]. There is something touching and tragic, and yet at the same time beautiful, to see, as it were, the third generation of my dear old native land rising up and saying, "Well, you are not altogether an unworthy labourer in the vineyard; you have toiled through a great variety of fortunes, and have had many judges: this is our judgment of you!" As the old proverb says, 'He that builds by the wayside has many masters.' We must expect a variety of judges; but the voice of young Scotland, through you, is really of some value to me;

and I return you many thanks for it,—though I cannot go into describing my emotions to you, and perhaps they will be much more perfectly conceivable if expressed in silence [*Cheers*].

When this office was first proposed to me, some of you know I was not very ambitious to accept it, but had my doubts rather. I was taught to believe that there were certain more or less important duties which would lie in my power. This, I confess, was my chief motive in going into it, and overcoming the objections I felt to such things: if I could do anything to serve my dear old *Alma Mater* and you, why should not I? [*Loud cheers.*] Well, but on practically looking into the matter when the office actually came into my hands, I find it grows more and more uncertain and abstruse to me whether there is much real duty that I can do at all. I live four hundred miles away from you, in an entirely different scene of things; and my weak health, with the burden of the many years now accumulating on me, and my total unacquaintance with such subjects as concern your affairs here,—all this fills me with apprehension that there is really nothing worth the least consideration that I can do on that score. You may depend on it, however, that if any such duty does arise in any form, I will use my most faithful endeavour to do in it whatever is right and proper, according to the best of my judgment [*Cheers*].

Meanwhile, the duty I at present have,—which might be very pleasant, but which is not quite so, for reasons you may fancy,—is to address some words to you, if possible not quite useless, nor incongruous to the occasion, and on subjects more or less cognate to the pursuits you are engaged in. Accordingly, I mean to offer you some loose observations, loose in point of order, but the truest I have, in such form as they may present themselves; certain of the thoughts that are in me about the business you are here engaged in, what kind of race it is that you young gentlemen have started on, and what sort of arena you are likely to find in this world. I ought, I believe, according to custom, to have written all that down on paper, and had it read out. That would have been much handier for me at the present moment [*A laugh*];—but on attempting the thing, I found I was not used to write speeches, and that I didn't get on very well. So I flung that aside; and could only resolve to trust, in all superficial respects, to the suggestion of

the moment, as you now see. You will therefore have to accept what is readiest; what comes direct from the heart; and you must just take that in compensation for any good order or arrangement there might have been in it. I will endeavour to say nothing that is not true, so far as I can manage; and that is pretty much all I can engage for [*A laugh*].

Advices, I believe, to young men, as to all men, are very seldom much valued. There is a great deal of advising, and very little faithful performing; and talk that does not end in any kind of action is better suppressed altogether. I would not, therefore, go much into advising; but there is one advice I must give you. In fact, it is the summary of all advices, and doubtless you have heard it a thousand times; but I must nevertheless let you hear it the thousand-and-first time, for it is most intensely true, whether you will believe it at present or not:—namely, That above all things the interest of your whole life depends on your being *diligent*, now while it is called today, in this place where you have come to get education! Diligent: that includes in it all virtues that a student can have; I mean it to include all those qualities of conduct that lead on to the acquirement of real instruction and improvement in such a place. If you will believe me, you who are young, yours is the golden season of life. As you have heard it called, so it verily is, the seed-time of life; in which, if you do not sow, or if you sow tares instead of wheat, you cannot expect to reap well afterwards, and you will arrive at little. And in the course of years, when you come to look back, if you have not done what you have heard from your advisers,—and among many counsellors there is wisdom,—you will bitterly repent when it is too late. The habits of study acquired at Universities are of the highest importance in after-life. At the season when you are young in years, the whole mind is, as it were, fluid, and is capable of forming itself into any shape that the owner of the mind pleases to allow it, or constrain it, to form itself into. The mind is then in a plastic or fluid state; but it hardens gradually, to the consistency of rock or of iron, and you cannot alter the habits of an old man: he, as he has begun, so he will proceed and go on to the last.

By diligence I mean, among other things, and very chiefly too,—honesty, in all your inquiries, and in all you are about.

Pursue your studies in the way your conscience can name honest. More and more endeavour to do that. Keep, I should say for one thing, an accurate separation between what you have really come to know in your minds and what is still unknown. Leave all that latter on the hypothetical side of the barrier, as things afterwards to be acquired, if acquired at all; and be careful not to admit a thing as known when you do not yet know it. Count a thing known only when it is imprinted clearly on your mind, and has become transparent to you, so that you may survey it on all sides with intelligence. There is such a thing as a man endeavouring to persuade himself, and endeavouring to persuade others, that he knows things, when he does not know more than the outside skin of them; and yet he goes flourishing about with them [*Hear, hear, and a laugh*]. There is also a process called cramming, in some Universities [*A laugh*],—that is, getting-up such points of things as the examiner is likely to put questions about. Avoid all that, as entirely unworthy of an honourable mind. Be modest, and humble, and assiduous in your attention to what your teachers tell you, who are profoundly interested in trying to bring you forward in the right way, so far as they have been able to understand it. Try all things they set before you, in order, if possible, to understand them, and to follow and adopt them in proportion to their fitness for you. Gradually see what kind of work you individually can do; it is the first of all problems for a man to find out what kind of work he is to do in this universe. In short, morality as regards study is, as in all other things, the primary consideration, and overrules all others. A dishonest man cannot do anything real; he never will study with real fruit; and perhaps it would be greatly better if he were tied up from trying it. He does nothing but darken counsel by the words he utters. That is a very old doctrine, but a very true one; and you will find it confirmed by all the thinking men that have ever lived in this long series of generations of which we are the latest.

I daresay you know, very many of you, that it is now some seven hundred years since Universities were first set-up in this world of ours. Abelard and other thinkers had arisen with doctrines in them which people wished to hear of, and students flocked towards them from all parts of the world. There was

no getting the thing recorded in books, as you now may. You had to hear the man speaking to you vocally, or else you could not learn at all what it was that he wanted to say. And so they gathered together, these speaking ones,—the various people who had anything to teach ;—and formed themselves gradually, under the patronage of kings and other potentates who were anxious about the culture of their populations, and nobly studious of their best benefit ; and became a body-corporate, with high privileges, high dignities, and really high aims, under the title of a University.

Possibly too you may have heard it said that the course of centuries has changed all this ; and that 'the true University of our days is a Collection of Books.' And beyond doubt, all this is greatly altered by the invention of Printing, which took place about midway between us and the origin of Universities. Men have not now to go in person to where a Professor is actually speaking ; because in most cases you can get his doctrine out of him through a book ; and can then read it, and read it again and again, and study it. That is an immense change, that one fact of Printed Books. And I am not sure that I know of any University in which the whole of that fact has yet been completely taken in, and the studies moulded in complete conformity with it. Nevertheless, Universities have, and will continue to have, an indispensable value in society ;—I think, a very high, and it might be, almost the highest value. They began, as is well known, with their grand aim directed on Theology,—their eye turned earnestly on Heaven. And perhaps, in a sense, it may be still said, the very highest interests of man are virtually intrusted to them. In regard to theology, as you are aware, it has been, and especially was then, the study of the deepest heads that have come into the world,—what is the nature of this stupendous Universe, and what are our relations to it, and to all things knowable by man, or known only to the great Author of man and it. Theology was once the name for all this ; all this is still alive for man, however dead the name may grow ! In fact, the members of the Church keeping theology in a lively condition [*Laughter*] for the benefit of the whole population, theology was the great object of the Universities. I consider it is the same intrinsically now, though very much forgotten, from many causes, and not

so successful [*A laugh*] as might be wished, by any manner of means !

It remains, however, practically a most important truth, what I alluded to above, that the main use of Universities in the present age is that, after you have done with all your classes, the next thing is a collection of books, a great library of good books, which you proceed to study and to read. What the Universities can mainly do for you,—what I have found the University did for me, is, That it taught me to read, in various languages, in various sciences; so that I could go into the books which treated of these things, and gradually penetrate into any department I wanted to make myself master of, as I found it suit me.

Well, Gentlemen, whatever you may think of these historical points, the clearest and most imperative duty lies on every one of you to be assiduous in your reading. Learn to be good readers,—which is perhaps a more difficult thing than you imagine. Learn to be discriminative in your reading; to read faithfully, and with your best attention, all kinds of things which you have a real interest in, a real not an imaginary, and which you find to be really fit for what you are engaged in. Of course, at the present time, in a great deal of the reading incumbent on you, you must be guided by the books recommended by your Professors for assistance towards the effect of their prelections. And then, when you leave the University, and go into studies of your own, you will find it very important that you have chosen a field, some province specially suited to you, in which you can study and work. The most unhappy of all men is the man who cannot tell what he is going to do, who has got no work cut-out for him in the world, and does not go into it. For work is the grand cure of all the maladies and miseries that ever beset mankind,—honest work, which you intend getting done.

If, in any vacant vague time, you are in a strait as to choice of reading,—a very good indication for you, perhaps the best you could get, is towards some book you have a great curiosity about. You are then in the readiest and best of all possible conditions to improve by that book. It is analogous to what doctors tell us about the physical health and appetites of the patient.

You must learn, however, to distinguish between false appetite and true. There is such a thing as a false appetite, which will lead a man into vagaries with regard to diet; will tempt him to eat spicy things, which he should not eat at all, nor would, but that the things are toothsome, and that he is under a momentary baseness of mind. A man ought to examine and find out what he really and truly has an appetite for, what suits his constitution and condition; and that, doctors tell him, is in general the very thing he ought to have. And so with books.

As applicable to all of you, I will say that it is highly expedient to go into History; to inquire into what has passed before you on this Earth, and in the Family of Man.

The history of the Romans and Greeks will first of all concern you; and you will find that the classical knowledge you have got will be extremely applicable to elucidate that. There you have two of the most remarkable races of men in the world set before you, calculated to open innumerable reflections and considerations; a mighty advantage, if you can achieve it;—to say nothing of what their two languages will yield you, which your Professors can better explain; model languages, which are universally admitted to be the most perfect forms of speech we have yet found to exist among men. And you will find, if you read well, a pair of extremely remarkable nations, shining in the records left by themselves, as a kind of beacon, or solitary mass of illumination, to light-up some noble forms of human life for us, in the otherwise utter darkness of the past ages; and it will be well worth your while if you can get into the understanding of what these people were, and what they did. You will find a great deal of hearsay, of empty rumour and tradition, which does not touch on the matter; but perhaps some of you will get to see the old Roman and the old Greek face to face; you will know in some measure how they contrived to exist, and to perform their feats in the world.

I believe, also, you will find one important thing not much noted, That there was a very great deal of deep religion in both nations. This is pointed out by the wiser kind of historians, and particularly by Ferguson, who is very well worth reading on Roman History,—and who, I believe, was an alumnus of our own University. His book is a very creditable work. He points out the profoundly religious nature of the Roman

people, notwithstanding their ruggedly positive, defiant and fierce ways. They believed that Jupiter Optimus Maximus was lord of the universe, and that he had appointed the Romans to become the chief of nations, provided they followed his commands,—to brave all danger, all difficulty, and stand up with an invincible front, and be ready to do and die; and also to have the same sacred regard to truth of promise, to thorough veracity, thorough integrity, and all the virtues that accompany that noblest quality of man, valour,—to which latter the Romans gave the name of ‘virtue’ proper (*virtus*, manhood), as the crown and summary of all that is ennobling for a man. In the literary ages of Rome this religious feeling had very much decayed away; but it still retained its place among the lower classes of the Roman people. Of the deeply religious nature of the Greeks, along with their beautiful and sunny effulgences of art, you have striking proof, if you look for it. In the tragedies of Sophocles there is a most deep-toned recognition of the eternal justice of Heaven, and the unfailing punishment of crime against the laws of God. I believe you will find in all histories of nations, that this has been at the origin and foundation of them all; and that no nation which did not contemplate this wonderful universe with an awestricken and reverential belief that there was a great unknown, omnipotent, and all-wise and all-just Being, superintending all men in it, and all interests in it,—no nation ever came to very much, nor did any man either, who forgot that. If a man did forget that, he forgot the most important part of his mission in this world.

Our own history of England, which you will naturally take a great deal of pains to make yourselves acquainted with, you will find beyond all others worthy of your study. For indeed I believe that the British nation,—including in that the Scottish nation,—produced a finer set of men than any you will find it possible to get anywhere else in the world [*Applause*]. I don’t know, in any history of Greece or Rome, where you will get so fine a man as Oliver Cromwell, for example [*Applause*]. And we too have had men worthy of memory, in our little corner of the Island here, as well as others; and our history has had its heroic features all along; and did become great at last in being connected with world-history:—for if you examine well, you will find that John Knox was the author, as it were, of

Oliver Cromwell; that the Puritan revolution never would have taken place in England at all, had it not been for that Scotchman [*Applause*]. That is an authentic fact, and is not prompted by national vanity on my part, but will stand examining [*Laughter and applause*].

In fact, if you look at the struggle that was then going on in England, as I have had to do in my time, you will see that the people were overawed by the immense impediments lying in the way. A small minority of God-fearing men in that country were flying away, with any ship they could get, to New England, rather than take the lion by the beard. They durst not confront the powers with their most just complaints, and demands to be delivered from idolatry. They wanted to make the nation altogether conformable to the Hebrew Bible, which they, and all men, understood to be the exact transcript of the Will of God;—and could there be, for man, a more legitimate aim? Nevertheless, it would have been impossible in their circumstances, and not to be attempted at all, had not Knox succeeded in it here, some fifty years before, by the firmness and nobleness of his mind. For he also is of the select of the earth to me,—John Knox [*Applause*]. What he has suffered from the ungrateful generations that have followed him should really make us humble ourselves to the dust, to think that the most excellent man our country has produced, to whom we owe everything that distinguishes us among the nations, should have been so sneered at, misknown, and abused [*Applause*]; Knox was heard by Scotland; the people heard him, believed him to the marrow of their bones: they took up his doctrine, and they defied principalities and powers to move them from it. "We must have it," they said; "we will and must!" It was in this state of things that the Puritan struggle arose in England; and you know well how the Scottish earls and nobility, with their tenantry, marched away to Dunse Hill in 1639, and sat down there: just at the crisis of that struggle, when it was either to be suppressed or brought into greater vitality, they encamped on Dunse Hill,—thirty-thousand armed men, drawn out for that occasion, each regiment round its landlord, its earl, or whatever he might be called, and zealous all of them 'For Christ's Crown and Covenant.' That was the signal for all England's rising up into unappeasable deter-

mination to have the Gospel there also ; and you know it went on, and came to be a contest whether the Parliament or the King should rule ; whether it should be old formalities and use-and-wont, or something that had been of new conceived in the souls of men, namely, a divine determination to walk according to the laws of God here, as the sum of all prosperity ; which of these should have the mastery : and after a long, long agony of struggle, it was decided—the way we know.

I should say also of that Protectorate of Oliver Cromwell's, notwithstanding the censures it has encountered, and the denial of everybody that it could continue in the world, and so on, it appears to me to have been, on the whole, the most salutary thing in the modern history of England. If Oliver Cromwell had continued it out, I don't know what it would have come to. It would have got corrupted probably in other hands, and could not have gone on ; but it was pure and true, to the last fibre, in his mind ; there was perfect truth in it while he ruled over it.

Macchiavelli has remarked, in speaking of the Romans, that Democracy cannot long exist anywhere in the world ; that as a mode of government, of national management or administration, it involves an impossibility, and after a little while must end in wreck. And he goes on proving that, in his own way. I do not ask you all to follow him in that conviction [*Hear*],—but it is to him a clear truth ; he considers it a solecism and impossibility that the universal mass of men should ever govern themselves. He has to admit of the Romans, that they continued a long time ; but believes it was purely in virtue of this item in their constitution, namely, of their all having the conviction in their minds that it was solemnly necessary, at times, to appoint a Dictator ; a man who had the power of life and death over everything, who degraded men out of their places, ordered them to execution, and did whatever seemed to him good in the name of God above him. He was commanded to take care that the republic suffer no detriment. And Macchiavelli calculates that this was the thing which purified the social system from time to time, and enabled it to continue as it did. Probable enough, if you consider it. And an extremely proper function surely, this of a Dictator, if the republic was com-

posed of little other than bad and tumultuous men, triumphing in general over the better, and all going the bad road, in fact. Well, Oliver Cromwell's Protectorate, or Dictatorate if you will let me name it so, lasted for about ten years, and you will find that nothing which was contrary to the laws of Heaven was allowed to live by Oliver [*Applause*].

For example, it was found by his Parliament of Notables, what they call the 'Barebones Parliament,'—the most zealous of all Parliaments probably [*Laughter*],—that the Court of Chancery in England was in a state which was really capable of no apology; no man could get up and say that that was a right court. There were, I think, fifteen-thousand, or fifteen-hundred [*Laughter*],—I really don't remember which, but we will call it by the latter number, to be safe [*Renewed laughter*];—there were fifteen-hundred cases lying in it undecided; and one of them, I remember, for a large amount of money, was eighty-three years old, and it was going on still; wigs were wagging over it, and lawyers were taking their fees, and there was no end of it. Upon view of all which, the Barebones people, after deliberation about it, thought it was expedient, and commanded by the Author of Man and Fountain of Justice, and in the name of what was true and right, to abolish said court. Really, I don't know who could have dissented from that opinion. At the same time, it was thought by those who were wiser in their generation, and had more experience of the world, that this was a very dangerous thing, and wouldn't suit at all. The lawyers began to make an immense noise about it [*Laughter*]. All the public, the great mass of solid and well-disposed people who had got no deep insight into such matters, were very adverse to it: and the Speaker of the Parliament, old Sir Francis Rous,—who translated the Psalms for us, those that we sing here every Sunday in the Church yet; a very good man, and a wise and learned, Provost of Eton College afterwards,—he got a great number of the Parliament to go to Oliver the Dictator, and lay down their functions altogether, and declare officially, with their signature, on Monday morning, that the Parliament was dissolved. The act of abolition had been passed on Saturday night; and on Monday morning Rous came and said, "We cannot carry-on the affair any longer, and we remit it into the hands of your Highness."

Oliver in that way became Protector, virtually in some sort a Dictator, for the first time.

And I give you this as an instance that Oliver did faithfully set to doing a Dictator's function, and of his prudence in it as well. Oliver felt that the Parliament, now dismissed, had been perfectly right with regard to Chancery, and that there was no doubt of the propriety of abolishing Chancery, or else reforming it in some kind of way. He considered the matter, and this is what he did. He assembled fifty or sixty of the wisest lawyers to be found in England. Happily, there were men great in the law; men who valued the laws of England as much as anybody ever did; and who knew withal that there was something still more sacred than any of these [*A laugh*]. Oliver said to them, "Go and examine this thing, and in the name of God inform me what is necessary to be done with it. You will see how we may clean-out the foul things in that Chancery Court, which render it poison to everybody." Well, they sat down accordingly, and in the course of six weeks,—(there was no public speaking then, no reporting of speeches, and no babble of any kind, there was just the business in hand),—they got some sixty propositions fixed in their minds as the summary of the things that required to be done. And upon these sixty propositions, Chancery was reconstituted and remodelled; and so it got a new lease of life, and has lasted to our time. It had become a nuisance, and could not have continued much longer. That is an instance of the manner of things that were done when a Dictatorship prevailed in the country, and that was how the Dictator did them. I reckon, all England, Parliamentary England, got a new lease of life from that Dictatorship of Oliver's; and, on the whole, that the good fruits of it will never die while England exists as a nation.

In general, I hardly think that out of common history-books you will ever get into the real history of this country, or ascertain anything which can specially illuminate it for you, and which it would most of all behove you to know. You may read very ingenious and very clever books, by men whom it would be the height of insolence in me to do other than express my respect for. But their position is essentially sceptical. God and the Godlike, as our fathers would have said, has fallen

asleep for them ; and plays no part in their histories. A most sad and fatal condition of matters ; who shall say how fatal to us all ! A man unhappily in that condition will make but a temporary explanation of anything :—in short, you will not be able, I believe, by aid of these men, to understand how this Island came to be what it is. You will not find it recorded in books. You will find recorded in books a jumble of tumults, disastrous ineptitudes, and all that kind of thing. But to get what you want, you will have to look into side sources, and inquire in all directions.

I remember getting Collins's *Peerage* to read,—a very poor performance as a work of genius, but an excellent book for diligence and fidelity. I was writing on Oliver Cromwell at the time [*Applause*]. I could get no biographical dictionary available ; and I thought the *Peerage Book*, since most of my men were peers or sons of peers, would help me, at least would tell me whether people were old or young, where they lived, and the like particulars, better than absolute nescience and darkness. And accordingly I found amply all I had expected in poor Collins, and got a great deal of help out of him. He was a diligent dull London bookseller, of about a hundred years ago, who compiled out of all kinds of parchments, charter-chests, archives, books that were authentic, and gathered far and wide, wherever he could get it, the information wanted. He was a very meritorious man.

I not only found the solution of everything I had expected there, but I began gradually to perceive this immense fact, which I really advise every one of you who read history to look out for, if you have not already found it. It was that the Kings of England, all the way from the Norman Conquest down to the times of Charles I., had actually, in a good degree, so far as they knew, been in the habit of appointing as Peers those who *deserved* to be appointed. In general, I perceived, those Peers of theirs were all royal men of a sort, with minds full of justice, valour and humanity, and all kinds of qualities that men ought to have who rule over others. And then their genealogy, the kind of sons and descendants they had, this also was remarkable:—for there is a great deal more in genealogy than is generally believed at present. I never heard tell of any clever man that came of entirely stupid people [*Laughter*]. If you look

around, among the families of your acquaintance, you will see such cases in all directions;—I know that my own experience is steadily that way; I can trace the father, and the son, and the grandson, and the family stamp is quite distinctly legible upon each of them. So that it goes for a great deal, the hereditary principle,—in Government as in other things; and it must be again recognised so soon as there is any fixity in things. You will remark, too, in your Collins, that, if at any time the genealogy of a peerage goes awry, if the man that actually holds the peerage is a fool,—in those earnest practical times, the man soon gets into mischief, gets into treason probably,—soon gets himself and his peerage extinguished altogether, in short. [*Laughter*].

From those old documents of Collins, you learn and ascertain that a peer conducts himself in a pious, high-minded, grave, dignified and manly kind of way, in his course through life, and when he takes leave of life:—his last will is often a remarkable piece, which one lingers over. And then you perceive that there was kindness in him as well as rigour, pity for the poor; that he has fine hospitalities, generousities,—in fine, that he is throughout much of a noble, good and valiant man. And that in general the King, with a beautiful approximation to accuracy, had nominated this kind of man; saying, “Come you to me, sir. Come out of the common level of the people, where you are liable to be trampled upon, jostled about, and can do in a manner nothing with your fine gift; come here and take a district of country, and make it into your own image more or less; be a king under me, and understand that that is your function.” I say this is the most divine thing that a human being can do to other human beings, and no kind of thing whatever has so much of the character of God Almighty’s Divine Government as that thing, which, we see, went on all over England for about six hundred years. That is the grand soul of England’s history [*Cheers*]. It is historically true that, down to the time of James, or even Charles I., it was not understood that any man was made a Peer without having merit in him to constitute him a proper subject for a peerage. In Charles I.’s time it grew to be known or said that, if a man was born a gentleman, and cared to lay-out 10,000*l.* judiciously up and down among courtiers, he could be made a Peer. Under

Charles II. it went on still faster, and has been going-on with ever-increasing velocity, until we see the perfectly breakneck pace at which they are going now [*A laugh*], so that now a peerage is a paltry kind of thing to what it was in those old times. I could go into a great many more details about things of that sort, but I must turn to another branch of the subject.

First, however, one remark more about your reading. I do not know whether it has been sufficiently brought home to you that there are two kinds of books. When a man is reading on any kind of subject, in most departments of books,—in all books, if you take it in a wide sense,—he will find that there is a division into good books and bad books. Everywhere a good kind of book and a bad kind of book. I am not to assume that you are unacquainted, or ill acquainted, with this plain fact; but I may remind you that it is becoming a very important consideration in our day. And we have to cast aside altogether the idea people have, that if they are reading any book, that if an ignorant man is reading any book, he is doing rather better than nothing at all. I must entirely call that in question; I even venture to deny that [*Laughter and cheers*]. It would be much safer and better for many a reader, that he had no concern with books at all. There is a number, a frightfully increasing number, of books that are decidedly, to the readers of them, not useful [*Hear*]. But an ingenuous reader will learn, also, that a certain number of books were written by a supremely noble kind of people,—not a very great number of books, but still a number fit to occupy all your reading industry, do adhere more or less to that side of things. In short, as I have written it down somewhere else, I conceive that books are like men's souls; divided into sheep and goats [*Laughter and cheers*]. Some few are going up, and carrying us up, heavenward; calculated, I mean, to be of priceless advantage in teaching,—in forwarding the teaching of all generations. Others, a frightful multitude, are going down, down; doing ever the more and the wider and the wilder mischief. Keep a strict eye on that latter class of books, my young friends!—

And for the rest, in regard to all your studies and readings here, and to whatever you may learn, you are to remember that the object is not particular knowledges,—not that of get-

ting higher and higher in technical perfections, and all that sort of thing. There is a higher aim lying at the rear of all that, especially among those who are intended for literary or speaking pursuits, or the sacred profession. You are ever to bear in mind that there lies behind that the acquisition of what may be called wisdom ;—namely, sound appreciation and just decision as to all the objects that come round you, and the habit of behaving with justice, candour, clear insight, and loyal adherence to fact. Great is wisdom ; infinite is the value of wisdom. It cannot be exaggerated ; it is the highest achievement of man : ‘Blessed is he that getteth understanding.’ And that, I believe, on occasion, may be missed very easily ; never more easily than now, I sometimes think. If that is a failure, all is failure !—However, I will not touch further upon that matter.

But I should have said, in regard to book-reading, if it be so very important, how very useful would an excellent library be in every University ! I hope that will not be neglected by the gentlemen who have charge of you ; and, indeed, I am happy to hear that your library is very much improved since the time I knew it, and I hope it will go on improving more and more. Nay, I have sometimes thought, why should not there be a library in every county town, for benefit of those that could read well, and might if permitted ? True, you require money to accomplish that ;—and withal, what perhaps is still less attainable at present, you require judgment in the selectors of books ; real insight into what is for the advantage of human souls, the exclusion of all kinds of clap-trapbooks which merely excite the astonishment of foolish people [*Laughter*], and the choice of wise books, as much as possible of good books. Let us hope the future will be kind to us in this respect.

In this University, as I learn from many sides, there is considerable stir about endowments ; an assiduous and praiseworthy industry for getting new funds collected to encourage the ingenuous youth of Universities, especially of this our chief University [*Hear, hear*]. Well, I entirely participate in everybody's approval of the movement. It is very desirable. It should be responded to, and one surely expects it will. At least, if it is not, it will be shameful to the country of Scotland,

which never was so rich in money as at the present moment, and never stood so much in need of getting noble Universities, and institutions to counteract many influences that are springing up alongside of money. It should not be slack in coming forward in the way of endowments [*A laugh*]; at any rate, to the extent of rivalling our rude old barbarous ancestors, as we have been pleased to call them. Such munificence as theirs is beyond all praise; and to them, I am sorry to say, we are not yet by any manner of means equal, or approaching equality [*Laughter*]. There is an abundance and over-abundance of money. Sometimes I cannot help thinking that probably never has there been, at any other time, in Scotland, the hundredth part of the money that now is, or even the thousandth part. For wherever I go, there is that same gold-nuggeting [*A laugh*],—that 'unexampled prosperity,' and men counting their balances by the million sterling. Money was never so abundant, and nothing that is good to be done with it [*Hear, hear, and a laugh*]. No man knows,—or very few men know,—what benefit to get out of his money. In fact, it too often is secretly a curse to him. Much better for him never to have had any. But I do not expect that generally to be believed [*Laughter*]. Nevertheless, I should think it would be a beneficent relief to many a rich man who has an honest purpose struggling in him, to bequeath some house of refuge, so to speak, for the gifted poor man who may hereafter be born into the world, to enable him to get on his way a little. To do, in fact, as those old Norman kings whom I have been describing; to raise some noble poor man out of the dirt and mud, where he is getting trampled on unworthily by the unworthy, into some kind of position where he might acquire the power to do a little good in his generation! I hope that as much as possible will be achieved in this direction; and that efforts will not be relaxed till the thing is in a satisfactory state. In regard to the classical department, above all, it surely is to be desired by us that it were properly supported,—that we could allow the fit people to have their scholarships and subventions, and devote more leisure to the cultivation of particular departments. We might have more of this from Scotch Universities than we have; and I hope we shall.

I am bound, however, to say that it does not appear as if, of late times, endowment were the real soul of the matter. The English, for example, are the richest people in the world for endowments in their Universities; and it is an evident fact that, since the time of Bentley, you cannot name anybody that has gained a European name in scholarship, or constituted a point of revolution in the pursuits of men in that way. The man who does so is a man worthy of being remembered; and he is poor, and not an Englishman. One man that actually did constitute a revolution was the son of a poor weaver in Saxony; who edited his Tibullus, in Dresden, in a poor comrade's garret, with the floor for his bed, and two folios for pillow; and who, while editing his Tibullus, had to gather pease-cods on the streets and boil them for his dinner. That was his endowment [*Laughter*]. But he was recognised soon to have done a great thing. His name was Heyne [*Cheers*.] I can remember, it was quite a revolution in my mind when I got hold of that man's edition of Virgil. I found that, for the first time, I understood Virgil; that Heyne had introduced me, for the first time, into an insight of Roman life and ways of thought; had pointed out the circumstances in which these works were written, and given me their interpretation. And the process has gone on in all manner of developments, and has spread out into other countries.

On the whole, there is one reason why endowments are not given now as they were in old days, when men founded abbeys, colleges, and all kinds of things of that description, with such success as we know. All that has now changed; a vast decay of zeal in that direction. And truly the reason may in part be, that people have become doubtful whether colleges are now the real sources of what I called wisdom; whether they are anything more, anything much more, than a cultivating of man in the specific arts. In fact, there has been in the world a suspicion of that kind for a long time [*A laugh*]. There goes a proverb of old date, 'An ounce of mother-wit is worth a pound of clergy' [*Laughter*]. There is a suspicion that a man is perhaps not nearly so wise as he looks, or because he has poured out speech so copiously [*Laughter*]. When 'the seven free arts,' which the old Universities were based on, came to be modified a little, in order to be convenient for the wants of

modern society,—though perhaps some of them are obsolete enough even yet for some of us,—there arose a feeling that mere vocality, mere culture of speech, if that is what comes out of a man, is not the synonym of wisdom by any means ! That a man may be a 'great speaker,' as eloquent as you like, and but little real substance in him,—especially, if that is what was required and aimed at by the man himself, and by the community that set him upon becoming a learned man. Maid-servants, I hear people complaining, are getting instructed in the 'ologies,' and are apparently becoming more and more ignorant of brewing, boiling, and baking [*Laughter*]; and above all, are not taught what is necessary to be known, from the highest of us to the lowest,—faithful obedience, modesty, humility, and correct moral conduct.

Oh, it is a dismal chapter all that, if one went into it,—what has been done by rushing after fine speech ! I have written down some very fierce things about that, perhaps considerably more emphatic than I could now wish them to be ; but they were and are deeply my conviction [*Hear, hear*]. There is very great necessity indeed of getting a little more silent than we are. It seems to me as if the finest nations of the world,—the English and the American, in chief,—were going all off into wind and tongue [*Applause and laughter*]. But it will appear sufficiently tragical by and by, long after I am away out of it. There is a time to speak, and a time to be silent. Silence withal is the eternal duty of a man. He won't get to any real understanding of what is complex, and what is more than aught else pertinent to his interests, without keeping silence too. 'Watch the tongue,' is a very old precept, and a most true one.

I don't want to discourage any of you from your Demosthenes, and your studies of the niceties of language, and all that. Believe me, I value that as much as any one of you. I consider it a very graceful thing, and a most proper, for every human creature to know what the implement which he uses in communicating his thoughts is, and how to make the very utmost of it. I want you to study Demosthenes, and to know all his excellences. At the same time, I must say that speech, in the case even of Demosthenes, does not seem, on the whole,

to have turned to almost any good account. He advised next to nothing that proved practicable; much of the reverse. Why tell me that a man is a fine speaker, if it is not the truth that he is speaking? Phocion, who mostly did not speak at all, was a great deal nearer hitting the mark than Demosthenes [*Laughter*]. He used to tell the Athenians, "You can't fight Philip. Better if you don't provoke him, as Demosthenes is always urging you to do. You have not the slightest chance with Philip. He is a man who holds his tongue; he has great disciplined armies; a full treasury; can bribe anybody you like in your cities here; he is going on steadily with an unvarying aim towards his object; while you, with your idle clamourings, with your Cleon the Tanner spouting to you what you take for wisdom—! Philip will infallibly beat any set of men such as you, going on raging from shore to shore with all that rampant nonsense." Demosthenes said to him once, "Phocion, you will drive the Athenians mad some day, and they will kill you." "Yes," Phocion answered, "me, when they go mad; and as soon as they get sane again, you!" [*Laughter and applause.*]

It is also told of him how he went once to Messene, on some deputation which the Athenians wanted him to head, on some kind of matter of an intricate and contentious nature: Phocion went accordingly; and had, as usual, a clear story to have told for himself and his case. He was a man of few words, but all of them true and to the point. And so he had gone on telling his story for a while, when there arose some interruption. One man, interrupting with something, he tried to answer; then another, the like; till finally, too many went in, and all began arguing and bawling in endless debate. Whereupon Phocion struck-down his staff; drew back altogether, and would speak no other word to any man. It appears to me there is a kind of eloquence in that rap of Phocion's staff which is equal to anything Demosthenes ever said: "Take your own way, then; I go out of it altogether" [*Applause*].

Such considerations, and manifold more connected with them,—innumerable considerations, resulting from observation of the world at this epoch,—have led various people to doubt of the salutary effect of vocal education altogether. I do not

mean to say it should be entirely excluded ; but I look to something that will take hold of the matter much more closely, and not allow it to slip out of our fingers, and remain worse than it was. For, if a 'good speaker,' never so eloquent, does not see into the fact, and is not speaking the truth of that, but the untruth and the mistake of that,—is there a more horrid kind of object in creation ? [*Loud cheers.*] Of such speech I hear all manner of people say, "How excellent!" Well, really it is not the speech, but the thing spoken, that I am anxious about! I really care very little how the man said it, provided I understand him, and it be true. Excellent speaker? But what if he is telling me things that are contrary to the fact ; what if he has formed a wrong judgment about the fact,—if he has in his mind (like Phocion's friend, Cleon the Tanner) no power to form a right judgment in regard to the matter? An excellent speaker of that kind is, as it were, saying, "Ho, every one that wants to be persuaded of the thing that is not true; here is the man for you!" [*Great laughter and applause.*] I recommend you to be very chary of that kind of excellent speech [*Renewed laughter*].

Well, all that sad stuff being the too well-known product of our method of vocal education,—the teacher merely operating on the tongue of the pupil, and teaching him to wag it in a particular way [*Laughter*],—it has made various thinking men entertain a distrust of this not very salutary way of procedure ; and they have longed for some less theoretic, and more practical and concrete way of working-out the problem of education ;—in effect, for an education not vocal at all, but mute except where speaking was strictly needful. There would be room for a great deal of description about this, if I went into it ; but I must content myself with saying that the most remarkable piece of writing on it is in a book of Goethe's,—the whole of which you may be recommended to take up, and try if you can study it with understanding. It is one of his last books ; written when he was an old man above seventy years of age : I think, one of the most beautiful he ever wrote ; full of meek wisdom, of intellect and piety ; which is found to be strangely illuminative, and very touching, by those who have eyes to discern and hearts to feel it. This about education is one of the

pieces in *Wilhelm Meister's Travels*; or rather, in a fitful way, it forms the whole gist of the book. I first read it many years ago; and, of course, I had to read into the very heart of it while I was translating it [*Applause*]; and it has ever since dwelt in my mind as perhaps the most remarkable bit of writing which I have known to be executed in these late centuries. I have often said that there are some ten pages of that, which, if ambition had been my only rule, I would rather have written, been able to write, than have written all the books that have appeared since I came into the world [*Cheers*]. Deep, deep is the meaning of what is said there. Those pages turn on the Christian religion, and the religious phenomena of the modern and the ancient world: altogether sketched out in the most ærial, graceful, delicately wise kind of way, so as to keep himself out of the common controversies of the street and of the forum, yet to indicate what was the result of things he had been long meditating upon.

Among others, he introduces in an airy, sketchy kind of way, with here and there a touch,—the sum-total of which grows into a beautiful picture,—a scheme of entirely mute education, at least with no more speech than is absolutely necessary for what the pupils have to do. Three of the wisest men discoverable in the world have been got together, to consider, to manage and supervise, the function which transcends all others in importance,—that of building up the young generation so as to keep it free from that perilous stuff that has been weighing us down, and clogging every step;—which function, indeed, is the only thing we can hope to go on with, if we would leave the world a little better, and not the worse, of our having been in it, for those who are to follow. The Chief, who is the Eldest of the three, says to Wilhelm: "Healthy well-formed children bring into the world with them many precious gifts; and very frequently these are best of all developed by Nature herself, with but slight assistance, where assistance is seen to be wise and profitable, and with forbearance very often on the part of the overseer of the process. But there is one thing which no child brings into the world with him, and without which all other things are of no use." Wilhelm, who is there beside him, asks, "And what is that?" "All want it," says the Eldest; "perhaps you yourself." Wilhelm says,

"Well, but tell me what it is?" "It is," answers the other, "Reverence (*Ehrfurcht*); Reverence!" Honour done to those who are greater and better than ourselves; honour distinct from fear. *Ehrfurcht*; the soul of all religion that has ever been among men, or ever will be. /

And then he goes into details about the religions of the modern and the ancient world. He practically distinguishes the kinds of religion that are, or have been, in the world; and says that for men there are three reverences. The boys are all trained to go through certain gesticulations; to lay their hands on their breast and look up to heaven, in sign of the first reverence; other forms for the other two: so they give their three reverences. The first and simplest is that of reverence for what is above us. It is the soul of all the Pagan religions; there is nothing better in the antique man than that. Then there is reverence for what is around us,—reverence for our equals, to which he attributes an immense power in the culture of man. The third is reverence for what is beneath us; to learn to recognise in pain, in sorrow and contradiction, even in those things, odious to flesh and blood, what divine meanings are in them; to learn that there lies in these also, and more than in any of the preceding, a priceless blessing. And he defines that as being the soul of the Christian religion,—the highest of all religions; 'a height,' as Goethe says (and that is very true, even to the letter, as I consider), 'a height' to which mankind was fated and enabled to attain; and from 'which, having once attained it, they can never retrograde.' Man cannot quite lose that (Goethe thinks), or permanently descend below it again; but always, even in the most degraded, sunken and unbelieving times, he calculates there will be found some few souls who will recognise what this highest of the religions meant; and that, the world having once received it, there is no fear of its ever wholly disappearing.

The Eldest then goes on to explain by what methods they seek to educate and train their boys; in the trades, in the arts, in the sciences, in whatever pursuit the boy is found best fitted for. Beyond all, they are anxious to discover the boy's aptitudes; and they try him and watch him continually, in many wise ways, till by degrees they can discover this. Wilhelm had left his own boy there, perhaps expecting they would make

him a Master of Arts, or something of the kind ; and on coming back for him, he sees a thunder-cloud of dust rushing over the plain, of which he can make nothing. It turns out to be a tempest of wild horses, managed by young lads who had a turn for horsemanship, for hunting, and being grooms. His own son is among them ; and he finds that the breaking of colts has been the thing *he* was most suited for [*Laughter*].

The highest outcome, and most precious of all the fruits that are to spring from this ideal mode of educating, is what Goethe calls Art :—of which I could at present give no definition that would make it clear to you, unless it were clearer already than is likely [*A laugh*]. Goethe calls it music, painting, poetry : but it is in quite a higher sense than the common one ; and a sense in which, I am afraid, most of our painters, poets and music-men would not pass muster [*A laugh*]. He considers this as the highest pitch to which human culture can go ; infinitely valuable and ennobling ; and he watches with great industry how it is to be brought about in the men who have a turn for it. Very wise and beautiful his notion of the matter is. It gives one an idea that something far better and higher, something as high as ever, and indubitably true too, is still possible for man in this world.—And that is all I can say to you of Goethe's fine theorem of mute education.

I confess it seems to me there is in it a shadow of what will one day be ; will and must, unless the world is to come to a conclusion that is altogether frightful : some kind of scheme of education analogous to that ; presided over by the wisest and most sacred men that can be got in the world, and watching from a distance : a training in practicality at every turn ; no speech in it except speech that is to be followed by action, for that ought to be the rule as nearly as possible among men. Not very often or much, rarely rather, should a man speak at all, unless it is for the sake of something that is to be done ; this spoken, let him go and do his part in it, and say no more about it.

I will only add, that it is possible,—all this fine theorem of Goethe's, or something similar ! Consider what we have already ; and what 'difficulties' we have overcome. I should say there is nothing in the world you can conceive so difficult, *prima facie*, as that of getting a set of men gathered together

as soldiers. Rough, rude, ignorant, disobedient people ; you gather them together, promise them a shilling a day ; rank them up, give them very severe and sharp drill ; and by bullying and drilling and compelling (the word *drilling*, if you go to the original, means 'beating,' 'steadily tormenting' to the due pitch), they do learn what it is necessary to learn ; and there is your man in red coat, a trained soldier ; piece of an animated machine incomparably the most potent in this world ; a wonder of wonders to look at. He will go where bidden ; obeys one man, will walk into the cannon's mouth for him ; does punctually whatever is commanded by his general officer. And, I believe, all manner of things of this kind could be accomplished, if there were the same attention bestowed. Very many things could be regimented, organised into this mute system ;—and perhaps in some of the mechanical, commercial and manufacturing departments some faint incipiences may be attempted before very long. For the saving of human labour, and the avoidance of human misery, the effects would be incalculable, were it set about and begun even in part.

Alas, it is painful to think how very far away it all is, any real fulfilment of such things ! For I need not hide from you, young Gentlemen,—and it is one of the last things I am going to tell you,—that you have got into a very troublous epoch of the world ; and I don't think you will find your path in it to be smoother than ours has been, though you have many advantages which we had not. You have careers open to you, by public examinations and so on, which is a thing much to be approved of, and which we hope to see perfected more and more. All that was entirely unknown in my time, and you have many things to recognise as advantages. But you will find the ways of the world, I think, more anarchical than ever. Look where one will, revolution has come upon us. We have got into the age of revolutions. All kinds of things are coming to be subjected to fire, as it were : hotter and hotter blows the element round everything. Curious to see how, in Oxford and other places that used to seem as lying at anchor in the stream of time, regardless of all changes, they are getting into the highest humour of mutation, and all sorts of new ideas are afloat. It is evident that whatever is not inconsumable, made

of *asbestos*, will have to be burnt, in this world. Nothing other will stand the heat it is getting exposed to.

And in saying that, I am but saying in other words that we are in an epoch of anarchy. Anarchy *plus* a constable ! [*Laughter.*] There is nobody that picks one's pocket without some policeman being ready to take him up [*Renewed laughter.*] But in every other point, man is becoming more and more the son, not of Cosmos, but of Chaos. He is a disobedient, discontented, reckless and altogether waste kind of object (the commonplace man is, in these epochs); and the wiser kind of man,—the select few, of whom I hope you will be part,—has more and more to see to this, to look vigilantly forward; and will require to move with double wisdom. Will find, in short, that the crooked things he has got to pull straight in his own life all round him, wherever he may go, are manifold, and will task all his strength, however great it be.

But why should I complain of that either? For that is the thing a man is born to, in all epochs. He is born to expend every particle of strength that God Almighty has given him, in doing the work he finds he is fit for; to stand up to it to the last breath of life, and do his best. We are called upon to do that; and the reward we all get,—which we are perfectly sure of, if we have merited it,—is that we have got the work done, or at least that we have tried to do the work. For that is a great blessing in itself; and I should say, there is not very much more reward than that going in this world. If the man gets meat and clothes, what matters it whether he buy those necessities with seven thousand a year, or with seven million, could that be, or with seventy pounds a year? He can get meat and clothes for that; and he will find intrinsically, if he is a wise man, wonderfully little real difference [*Laughter.*]

On the whole, avoid what is called ambition; that is not a fine principle to go upon,—and it has in it all degrees of *vulgarity*, if that is a consideration. 'Seekest thou great things, seek them not.' I warmly second that advice of the wisest of men. Don't be ambitious; don't too much need success; be loyal and modest. Cut down the proud towering thoughts that get into you, or see that they be pure as well as high. There is a nobler ambition than the gaining of all California

would be, or the getting of all the suffrages that are on the Planet just now [*Loud and prolonged cheers*].

Finally, Gentlemen, I have one advice to give you, which is practically of very great importance, though a very humble one. In the midst of your zeal and ardour,—for such, I foresee, will rise high enough, in spite of all the counsels to moderate it that I can give you,—remember the care of health. ✓ I have no doubt you have among you young souls ardently bent to consider life cheap, for the purpose of getting forward in what they are aiming at of high; but you are to consider throughout, much more than is done at present, and what it would have been a very great thing for me if I had been able to consider, that health is a thing to be attended to continually; that you are to regard that as the very highest of all temporal things for you [*Applause*]. There is no kind of achievement you could make in the world that is equal to perfect health. What to it are nuggets and millions? The French financier said, "Why, is there no sleep to be sold!" Sleep was not in the market at any quotation [*Laughter and applause*].

It is a curious thing, which I remarked long ago, and have often turned in my head, that the old word for 'holy' in the Teutonic languages, *heilig*, also means 'healthy.' Thus *Heilbronn* means indifferently 'holy-well' or 'health-well.' We have in the Scotch, too, 'hale,' and its derivatives; and, I suppose, our English word 'whole' (with a 'w'), all of one piece, without any *hole* in it, is the same word. I find that you could not get any better definition of what 'holy' really is than 'healthy.' Completely healthy; *mens sana in corpore sano* [*Applause*]. A man all lucid, and in equilibrium. His intellect a clear mirror geometrically plane, brilliantly sensitive to all objects and impressions made on it, and imaging all things in their correct proportions; not twisted up into convex or concave, and distorting everything, so that he cannot see the truth of the matter without endless groping and manipulation: healthy, clear and free, and discerning truly all round him. We never can attain that at all. In fact, the operations we have got into are destructive of it. You cannot, if you are going to do any decisive intellectual operation that will last a long while; if, for instance, you are going to write

a book,—you cannot manage it (at least, I never could) without getting decidedly made ill by it : and really one nevertheless must ; if it is your business, you are obliged to follow out what you are at, and to do it, if even at the expense of health. Only remember, at all times, to get back as fast as possible out of it into health ; and regard that as the real equilibrium and centre of things. You should always look at the *heilig*, which means ‘ holy ’ as well as ‘ healthy.’

And that old etymology,—what a lesson it is against certain gloomy, austere, ascetic people, who have gone about as if this world were all a dismal prison-house ! It has indeed got all the ugly things in it which I have been alluding to ; but there is an eternal sky over it ; and the blessed sunshine, the green of prophetic spring, and rich *harvests* coming,—all this is in it too. Piety does not mean that a man should make a sour face about things, and refuse to enjoy wisely what his Maker has given. Neither do you find it to have been so with the best sort,—with old Knox, in particular. No ; if you look into Knox, you will find a beautiful Scotch humour in him, as well as the grimmest and sternest truth when necessary, and a great deal of laughter. We find really some of the sunniest glimpses of things come out of Knox that I have seen in any man ; for instance, in his *History of the Reformation*,—which is a book I hope every one of you will read [*Applause*], a glorious old book.

On the whole, I would bid you stand up to your work, whatever it may be, and not be afraid of it ; not in sorrows or contradictions to yield, but to push on towards the goal. And don’t suppose that people are hostile to you or have you at ill-will, in the world. In general, you will rarely find anybody designedly doing you ill. You may feel often as if the whole world were obstructing you, setting itself against you : but you will find that to mean only, that the world is travelling in a different way from you, and, rushing on in its own path, heedlessly treads on you. That is mostly all : to you no specific ill-will ;—only each has an extremely good-will to himself, which he has a right to have, and is rushing on towards his object. Keep out of literature, I should say also, as a general rule [*Laughter*],—though that is by the bye. If you find many people who are hard and indifferent to you, in a world which you consider to

be inhospitable and cruel, as often indeed happens to a tender-hearted, striving young creature, you will also find there are noble hearts who will look kindly on you; and their help will be precious to you beyond price. You will get good and evil as you go on, and have the success that has been appointed you.

I will wind-up with a small bit of verse, which is from Goethe also, and has often gone through my mind. To me it has something of a modern psalm in it, in some measure. It is deep as the foundations, deep and high, and it is true and clear:—no clearer man, or nobler and grander intellect has lived in the world, I believe, since Shakspeare left it. This is what the poet sings;—a kind of road-melody or marching-music of mankind:

‘ The Future hides in it
Gladness and sorrow;
We press still thorow,
Nought that abides in it
Daunting us,—onward.

And solemn before us,
Veiled, the dark Portal;
Goal of all mortal:—
Stars silent rest o’er us,
Graves under us silent!

While earnest thou gazest,
Comes boding of terror,
Comes phantasm and error;
Perplexes the bravest
With doubt and misgiving.

But heard are the Voices,
Heard are the Sages,
The Worlds and the Ages:
“ Choose well; your choice is
Brief, and yet endless.

Here eyes do regard you,
In Eternity’s stillness;
Here is all fulness,
Ye brave, to reward you;
Work, and despair not.”’

Work, and despair not: *Wir heissen euch hoffen*, ‘ We bid you

be of hope!"—let that be my last word. Gentlemen, I thank you for your great patience in hearing me; and, with many most kind wishes, say Adieu for this time.

FINIS OF RECTORSHIP.—‘*Edinburgh University*. Mr. Carlyle ex-Lord Rector of the University of Edinburgh, has been asked to deliver a valedictory address to the students, but has declined. The following is a copy of the correspondence.

‘2 S.-W. Circus Place, Edinburgh, 3d December 1868.

‘SIR,—On the strength of being Vice-President of the Committee for your election as Lord Rector of the University of Edinburgh, I have been induced to write to you, in order to know if you will be able to deliver a Valedictory Address to the Students. Mr. Gladstone gave us one, and we fondly hope you will find it convenient to do so as well. Your Inaugural Address is still treasured up in our memories, and I am sure nothing could give us greater pleasure than once more to listen to your words. I trust you will pardon me for this intrusion; and hoping to receive a favourable answer, I am, &c.

‘A. ROBERTSON, M.A.

‘T. CARLYLE, ESQ.’

‘Chelsea, 9th December 1868.

‘DEAR SIR,—I much regret that a Valedictory Speech from me, in present circumstances, is a thing I must not think of. Be pleased to assure the young Gentlemen who were so friendly towards me, that I have already sent them, in silence, but with emotions deep enough, perhaps too deep, my loving Farewell, and that ingratitude, or want of regard, is by no means among the causes that keep me absent. With a fine youthful enthusiasm, beautiful to look upon, they bestowed on me that bit of honour, loyally all they had; and it has now, for reasons one and another, become touchingly memorable to me,—touchingly, and even grandly and tragically,—never to be forgotten for the remainder of my life.

‘Bid them, in my name, if they still love me, fight the good fight, and quit themselves like men, in the warfare, to which they are as if conscript and consecrated, and which lies ahead.

• Tell them to consult the eternal oracles (not yet inaudible,
• nor ever to become so, when worthily inquired of); and to
• disregard, nearly altogether, in comparison, the temporary
• noises, menacings and deliriums. May they love Wisdom as
• Wisdom, if she is to yield *her* treasures, must be loved,—
• piously, valiantly, humbly, beyond life itself or the prizes of
• life, with all one's heart, and all one's soul:—in that case (I
• will say again), and not in any other case, it shall be well with
• them.

• Adieu, my young Friends, a long adieu.

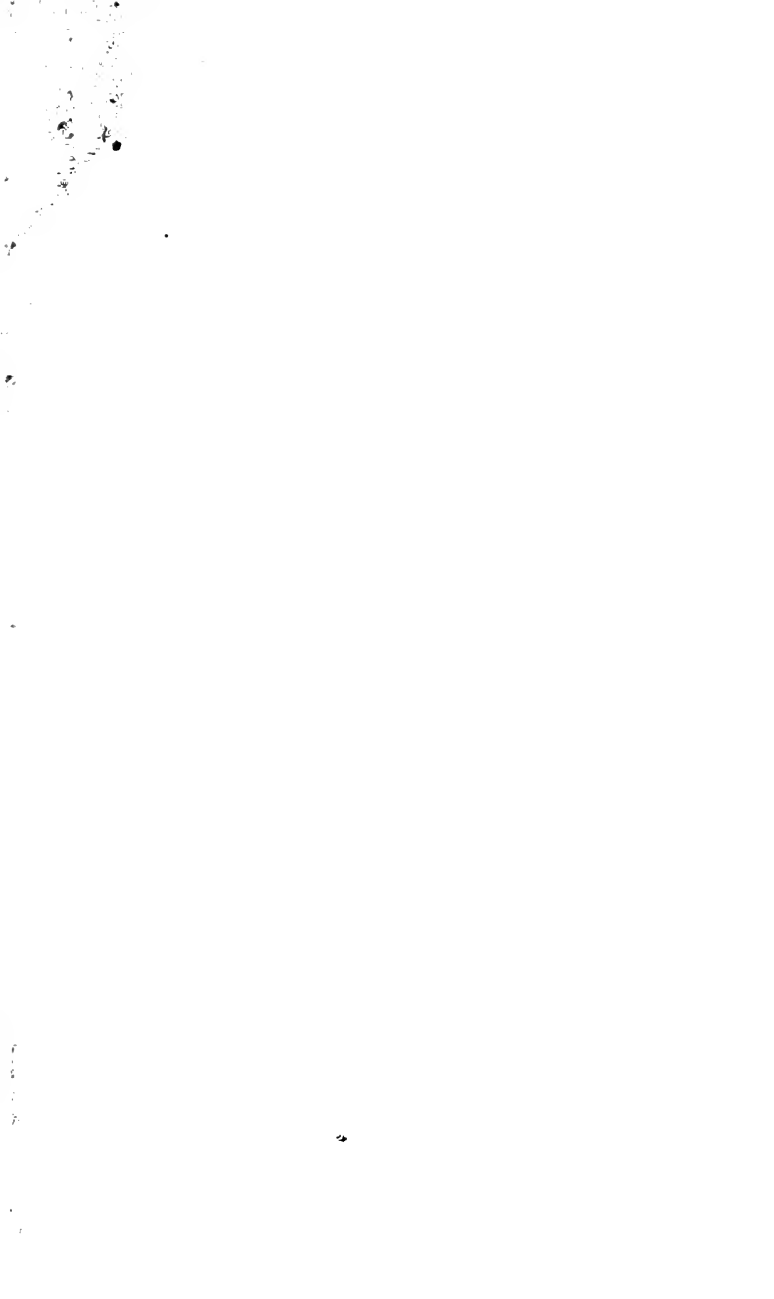
• Yours with great sincerity,

• T. CARLYLE.

• A. ROBERTSON, ESQ.”

¹ Edinburgh Newspapers of December 12-13, 1863.

RICHARD CLAY & SONS, LIMITED,
LONDON & BUNGAY.





Z Carlyle, Thomas
1003 Inaugural address
C28
1866

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY

